



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

divisions created in the congregation of Mass-Lane, Dublin, and many others which might be mentioned? But it may not be unprofitable to refer to the case of a place called the Four Towns, in the County Down, where not a few hot-headed bigots indeed, but an individual, with the avowed purpose of injuring a neighbouring congregation, whose minister had exposed his factious conduct, made the application. Their fondness for erections rendered the Body the dupes of design, so far as to involve them in the expense of building a house of worship for a people who then deserted them. I do not quote these instances because I condemn the principle of admitting the members of one communion to join another in an orderly and peaceable manner. The right of choice in religion requires this; and without this privilege, man would be in the worst state of slavery. I quote them as precedents, and as precedents set by those that complain of the Burgher Seceders for similar conduct. This privilege I claim; but I grant it in its fullest extent to all others. Let these principles then be applied to the conduct of the Burgher Seceders in sending preachers to Clare, and their justification will appear complete. I ask what precepts of Christianity did they violate? Surely not that one, "Go ye unto all the world, and preach the gospel to every creature." Surely not that one, "whatsoever ye would that others should do unto you, do ye also the same to them." Whose civil rights have they invaded? None, I assert; no man can claim a civil right over another man's conscience.

Nearly one hundred persons signed the petition for sermon; names deserving the highest credit in any case, and from any court. The petition stated their fixed purpose to

abandon the communion of the Synod of Ulster, and to join the communion of Seceders. Seceders do not condemn such conduct. Say, then, Gentlemen, to your correspondent, that Burgher Seceders use no scurrilous language; that they have not uttered one uncharitable reflection upon the Synod of Ulster; that they have treated the person and character of the minister of Clare with all the tenderness that the law of brotherly kindness and charity requires; and that though a torrent of abuse has been poured out in your columns and elsewhere, upon them, they wish to know him who when he was reviled, reviled not again. But say to them also that they are not to be intimidated; they know their duty to God as well as to men, and will not be prevented by abusive language, from preaching the gospel where they have no authentic evidence that it is preached, and where they can do it in an orderly and peaceable way.

A BURGHER SECEDER.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,
 YOUR correspondent A.Z., in your Magazine for May last, dwells at length on the powers of music, and the various instruments which are now in use. He says, "he knows several men of unquestionable moral worth and feeling, who can hardly distinguish a quick movement from a slow." He discards the Irish Harp "as poor and imperfect;" but surely the Harp or Bag-pipes may answer the same end to these moral and feeling men, as any instrument adapted of the present refined taste. He says, "That all the old Irish airs should be preserved, is, I think, perfectly right," but he

considers the perfection of the Irish Harp as contrary to "sound reason." He may as well say, that national bank-notes are superior to gold-guineas, because they pass for a time; but they still want the sterling value, and are subject to forgeries. In earlier ages, the Harp was in great use, and well understood by all ranks: so much was it revered, that it became our coat of arms, and it was struck upon our coins. According to the reasoning of A.Z., the piano-forte or musical glasses should now be struck upon our coins; but they would only be understood by people "in affluent circumstances," and the lower classes of society could have no knowledge of what the motto meant. As they are the only persons upon whom all the burthens fall in peace and war, the instrument so national and well understood by them, should not be discarded, until a better is found.

Old Byran Boroihme, when leading on his brave troops to the battle of Clontarf, would not have been convinced of the utility of telling them that there were a few fine ladies, elegantly dressed, sitting in well-furnished rooms, at their piano-fortes, or musical glasses, playing national airs for their success; nor do I think that the brave Highland bands who defeated Bonaparte's Invincibles in Egypt, would have considered similar language of as much use as their national instrument the bag pipe. I do not pretend to say, that new improvements should not be encouraged, but our old Harp, in early times, was tuned to the national interest, and by its soft, though simple tones, blended the feelings of all ranks and degrees, for the public weal. How happy would it be for this country, could its simple strains be renewed, to promote the good of this distracted isle.

I am, Gentlemen, your humble servant,

AN OLD PIPER.

Ballinascreen.

To the Proprietors of the Belfast Magazine.

AS I saw a life of LAVATER in the Belfast Monthly Magazine for November, I subjoin the following, which perhaps may be worth inserting. I believe it was never published.

E.E.

LAVATER'S OBSERVATIONS ON THE
COUNTENANCE OF CHARLES FOX,
WHOM HE MET ON HIS LAST TOUR
THROUGH SWITZERLAND.

Front inepuisable; plus de richesses & d'images que je ne jamais vu peint sur aucune Physionomie au monde.

Sourcils superbes, regnants, dominants—Les yeux remplis de genie, percants, magiques.

Nez mediocre; les joues sensuelles.

Bouche pleine d'une volubilité surprenante, & agréable.

Et le bas du visage, douce, affable, sociable.

Translation, or rather Paraphrase.

THIS forehead contains treasures of intellect, vast, and inexhaustible. Never have I yet beheld, in the face of man, such opulence of mind, and, if I may say so, such a populousness of ideas. Sublime eye-brows! they become the front of Jove himself; they characterize the whole countenance, spread an awe and authority over it, while beneath these thickening, gathering clouds, the lightning flash of the eyes penetrates, and, as it were, tranfixes by a power